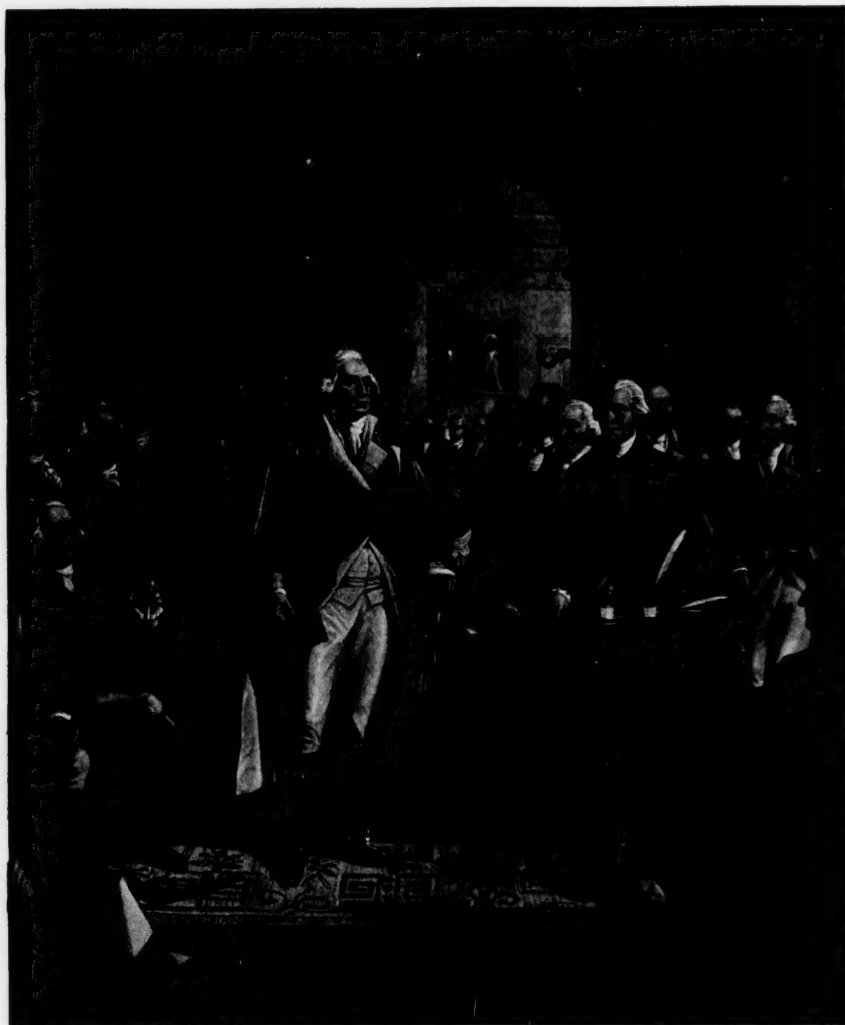


LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



GEO. WASH. BICEN. COM.

A. H. RITCHIE, ARTIST

GEORGE WASHINGTON AND HIS GENERALS

SHOULD THE CHURCH ENTER POLITICS?
IS THE CONSTITUTION A MERE SOUVENIR?

TWENTY CENTS A COPY

WASHINGTON, D. C.



Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

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CHARLES S. LONGACRE, Editor

CALVIN P. BOLLMAN, Managing Editor

HEBER H. VOTAW and M. C. TAFT, Associate Editors

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*Detail of a Painting by Frederick Dielman, Representing History From the Days
of Herodotus to Motley and Bancroft*

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Fourth Quarter, 1932

Some Man-Made Gods

PAGAN antiquity reveals the historic fact that the pagans created their own gods. Their religious faiths were invariably fatalistic, and their created gods were intolerant and despotic.

Paganism taught obedience and submission through fear and punitive exactions. The kings and tyrants of earth joined hands with the covetous and selfish priesthood in the creation of these gods to advance their own selfish and ambitious ends in government and in religion. As long as the people could be kept in ignorance, they were more susceptible to superstitious beliefs concerning their gods, and more readily kept in subjection to tyrannical authority.

The security of the kings and priests in the exercise of their arbitrary authority over the people, depended largely upon the ignorance and superstition of the masses. Just as soon as the people gained sufficient enlightenment and understanding to know that their gods were created by man, and that the cruel and despotic attributes ascribed to these deities were designedly imposed by the ruling authorities, the people sought greater freedom in social and political action. The civil and religious tyrants

Ancient and Modern



A Pagan Figure of the Sun

made common cause, and fortified themselves behind the rapacity and despotism of their gods, and by this means thwarted every effort of the populace to shake off the tyrannical shackles of the past.

When the Author of Christianity was born into the world, the angelic hosts announced that He had come to bring "good tidings of great joy" to all people, a message of peace on earth and good will toward men. This was a direct challenge to the pagan religions, and presaged their ultimate overthrow.

The teachings of Christianity, through its Author, exalted the rights of

the individual, in matters of conscience and religion, above the authority of the priesthood and the prerogatives of the civil rulers. "We ought to obey God rather than men," said the apostle Peter, and upon that premise Christianity advanced in the face of all opposition.

For the first three hundred years Christianity, in its struggle with absolutism and usurpation of power as exercised by pagan rulers and priests, paid the price of freedom to think in the blood of five millions of martyrs. Then the Christians overcame their conquerors through political intrigue and balance of power.

Finally, the politically minded churchmen who courted and received political favors from the Roman emperor, entered into an alliance with the Roman government, each pledging mutual support to the other in case their enemies threatened them. Gradually the Christian church was split into many divisions, over theological questions as well as partisan politics and party factions. Then a movement was inaugurated to unite all these religious factions into a federated or universal church organization for common defense against a common enemy.

The majority of the factions joined the movement for a universal church to combat the opposing forces. The minority which refused to come into the combine of churches were treated as enemies, and soon suffered persecution at the hands of their former brethren of the Christian faith.

The prevailing Christian faith, now clothed with political prerogatives, by slow degrees began to exercise the same usurpations of power and absolutism through the state machinery as did their pagan forebears. For more than a thousand years, during the Middle Ages, the state church not only held absolute sway over dissenting believers, but over civil authorities as well. Its usurpations of

power are described by historians as constituting "a despotism as absolute as that which prevailed in Babylon and Nineveh," twenty-six centuries ago.

Gradually, this absolute power exercised by the ecclesiastical hierarchy was broken by the Renaissance and the great religious revival in Europe during the days of the Reformation, by exalting the power of the gospel and public enlightenment above carnal power in spiritual things. The people began to awaken to the realization of their own rights and prerogatives. Social compacts and constitutions began to limit the power of monarchs in both ecclesiastical and civil affairs. Finally the power of kings and popes was definitely curbed. Popular government and constitutional guaranties became the prevailing order of the times. The new freedom

"Christ or Diana" is a masterly representation of the conflict between Christianity and paganism. Studying the inspired face of the martyr and the countenance of her anxious lover—who, realizing the cruel death that awaits a refusal, urges her to be "subject to the powers that be,"—one forgets the present, and absorbed in the scene, involuntarily asks, "Will she compromise?" To cast upon the flame a few grains of the incense would be to recognize the worship of the goddess Diana and reject Christ. What a contest! It is the Roman world against conscience. A religion hoary with age and resplendent with earthly glory, is determined to crush the new and simple faith of the despised Nazarene.

Silence seals the assembly. Again the gray-haired priest repeats the conditions, "Let her cast the incense; one grain, and she is free," as if loath to sacrifice so sweet a life. The musicians wait with more than usual interest. Every face is solemn. But as the needle seeks the pole, so the eyes of the maiden turn heavenward, and she is steadfast. Her doom is sealed; Christianity triumphs; Rome is baffled. The emperor proclaims liberty of conscience, and the battle is won but won for that age only, for history has many times repeated the scene. When men cease to suffer for principle, either sin or righteousness will have perished from the earth. Hasten on, glad reign of the Prince of Peace! bright dawn of day celestial and eternal, when man shall be at peace with man and in harmony with his Maker.

brought a new order of things, and peace and prosperity had its gala day. Priests and kings no longer settled the destinies of mankind.

Time has demonstrated that the new freedom which the Author of Christianity proclaimed for the individual, and which was not realized until Christian democracy triumphed over the pagan absolutism and the Christian political

usurpations of the past, has advanced beyond all expectations the cause of both the church and the state in spiritual and in temporal things. The heart and soul of humanity responds to the principles and ideals of the great Galilean Prince of Peace, who came to set all men free, not only from the bondage of sin, but from the tyranny and bondage of men. He meant that each individual should have freedom to choose the spiritual food for his own soul, and to settle and fulfill his own destiny for time and eternity. This is the very essence and soul of Christianity.

Our Present Danger

Our present danger is that we, through our indifference or our absorption in material things of minor importance, shall neglect our precious heritage of freedom, purchased at tremendous cost, and lose it as Esau did his birth-right for a mess of pottage.

There are forces at work today that are undermining the very foundation pillars upon which rest our constitutional guaranties of human rights and freedom of conscience in religious matters. There are some forces at work today which are deifying the state, and

setting up the old absolutism of the civil authorities over the conscience of the individual, as was done recently by the majority of the justices of the Supreme Court of the United States in the MacIntosh and Bland cases. The same thing has been done by some of the State supreme courts in similar cases, and also in imprisoning Christians and Jews for not observing Sunday. In all these matters the state is made a god sitting in absolute judgment over the conscience in religious matters, just as verily as in pagan times.

The founders of the American Republic aimed to limit the powers of the state, and to protect the individual in the enjoyment of his natural, God-given, inalienable rights. In religious matters they made the conscience supreme over the prerogatives of the state, so long as the individual respected the equal rights and privileges of his fellow men.

Unless these present-day encroachments upon the conscience of the individual are checked, our heritage of freedom which our forefathers handed down to us is doomed. Our only hope, under God, is in a campaign of public enlight-

(Concluded on page 124)



TABER PRANG

Christ or Diana (Story on page 108)

SIR EDWIN LONG, ARTIST

A Quaker Experiment in Government

By

Isaac Sharpless



WILLIAM PENN'S government barred all but those who professed the Christian religion from holding a civil office. It is probable that he could not obtain

a charter from the English crown without this provision as a test for civil office in the commonwealth. Some of the associates and immediate successors of William Penn took a much narrower view of this principle of government, and they soon enacted drastic Sunday observance laws, punished offenses against God and insults offered to the Christian religion, and not only excluded Jews, but the Catholics were deprived by a religious test from holding civil office. Penn was largely responsible in securing the passage in England of the Toleration Act in 1689, which greatly relieved his fellow church members of the extreme suffering they had endured for nearly fifty years for conscience' sake.

It protected the dissenting sects, and enabled them to practice unmolested their various forms of religion; but it condemned the doctrine of transubstantiation, and also the worship of Mary and of the saints.

Religious liberty for all men was not known in England, nor in America, ex-

cept in the republic of Rhode Island, founded by Roger Williams. Maryland also had its Act of Toleration, which provided a penalty for all who did not believe in the Trinity and in future rewards and punishments. It only tolerated a particular brand of Christianity among Protestants and Catholics.

The Pennsylvania government was made to protect the orthodox Protestant Christians only, and William Penn had to accept this form of government or forfeit his charter altogether. The Quakers made no objection to the imposition of any religious test for civil office, so long as the creed prescribed was expressed in what they regarded as true Biblical terms or words. Penn held much more liberal views than were set forth in his charter and in the religious tests for civil office, but he was in no condition to object or to resist. He could only protest and be silent. Penn apologized for some of the laws which were enacted by the General Assembly of Pennsylvania, which interfered with liberty of conscience and human rights, and some of these were repealed by Queen Anne, including the Sunday law enacted by the General Assembly in 1701.

In writing to the king of Poland, William Penn said:

"Now, O Prince, give us poor Christians leave to expostulate with thee! Did Christ Jesus, or His holy followers, endeavor by precept or example to set up their religion with a carnal sword? Called He any troops of men or angels to defend Him? Did He encourage Peter to dispute His escape with the sword? But did He not say, 'Put it up'? Or did He countenance His overzealous disciples, when they would have fire from heaven to destroy those who were not

of their mind? No, but did not Christ rebuke them, saying, 'Ye know not what spirit ye are of'? And if it was neither Christ's spirit nor their own spirit that would have fire from heaven? Oh, what is that spirit that would kindle fire on earth, to destroy such as peaceably dissent upon the account of conscience? If we may not wish that God would smite men of other judgments, because they differ from us (in which there is no use of carnal weapons), can we so far deceive ourselves as to esteem ourselves Christians and followers of Christ, while we encourage men with worldly weapons to persecute such as dissent from us?

"O King! When did the true religion persecute? When did the true church offer violence for religion? Were not her weapons, prayers, tears, and patience? Did not Jesus conquer by those weapons and vanquish cruelty by suffering? Can clubs and staves and swords and prisons and banishments reach the soul, convert the heart, or convince the understanding of man? When did violence ever make a true convert, or bodily punishments a sincere Christian? This maketh void the end of Christ's coming, which is to save men's lives, and not to destroy them; to persuade them, and not to force them; yes, it robeth God's Spirit of His office, which is to convince the world: that is the sword by which the ancient Christians overcame. It was the apostles' testimony, that their weapons were not carnal, but spiritual; but the practice of their pretended successors proveth that their weapons are not spiritual, but carnal.

"Suppose we were tares, as the true wheat has always been called; yet pluck us not up for Christ's sake, who saith, 'Let the tares and wheat grow together until the harvest,' that is, until the end of the world. Let God have His due as well as Cæsar; the judgment of conscience belongeth to Him; and mistakes about religion are best known to Him.

"And here give us leave to mind thee of a noble saying of one of thy ancestors, Stephen, king of Poland: 'I am king of men, not of consciences; king of bodies, not of souls.' And there have been found, and still are among the emperors, kings, princes, and states of the world, some who have had that noble spirit of indulging their conscientious dissenting subjects; and not only with Gamaliel and Gallio not to persecute, but also eminently to protect and defend them from the hatred and violence of their enemies. Be not thou less noble than they; consider how quietly and comfort-

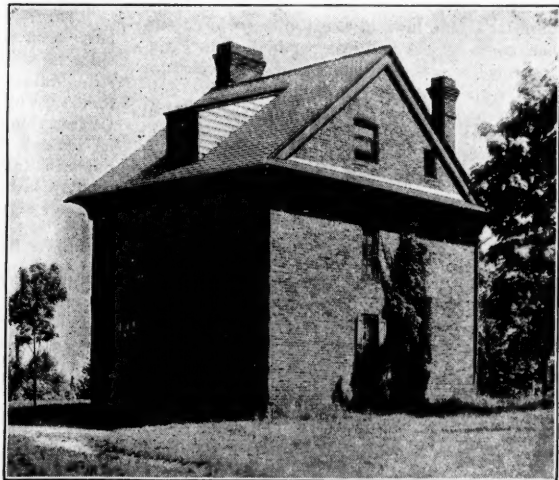
ably our Friends live under other governments." —*Penn's Travels in Holland and Germany in 1677*," pp. 22-25.

Woodrow Wilson on True Americanism

WE established an independent nation in order that men might enjoy a new kind of happiness and a new kind of dignity,—that kind which a man has when he respects every other man's and woman's individuality as he respects his own; where he is not willing to draw distinctions between classes; where he is not willing to shut the door of privilege in the face of any one. The dignity of your organization is measured by the dignity of the traditions which you are organized to maintain. Therefore, the American Revolution is worth remembering, because it is one of the few struggles in the history of the world which was entirely devoted to the establishment of human liberty.

We cut links with the past in that struggle, which we hope will never be forged again. We cut the links that bound us to every system of privilege that had existed, and anybody who

(Concluded on page 125)



The Home of William Penn, Said to Be the First Brick House Built in Philadelphia

Sunday Laws of Pennsylvania on Trial

THE Sunday blue laws of Pennsylvania, enacted in 1794, came up for repeal and modification during the last session of the Pennsylvania Legislature, and for the first time in the history of the legislature the house of representatives gave a majority vote in favor of the repeal of these antiquated religious laws, but the repeal bill failed to get out of the senate committee. An effort will be made at the next session of the legislature to bring about their repeal or liberalization.

Recently a series of three short articles appeared in the *Pittsburgh Press*, written by Charles P. Johnson, showing the growing sentiment favoring repeal, as well as many of the inconsistencies in court rulings on the aforesaid law, from which we take the following excerpts:

"The recent overwhelming defeat handed Maryland blue laws in the Baltimore elections, once more set the political pot boiling in Pennsylvania, where countless efforts to repeal or modify the State blue laws have failed.

"The matter came into the forefront in local prominence a few days later when an unofficial poll of Allegheny County State senators and legislators-to-be revealed a huge majority favors abolition or modification of the laws.

"A glance at the law itself, and at the hundreds of later court decisions dealing with specific alleged violations and interpreting the ancient statute, reveals the tangled, intricate trail of legal barriers the measure has hurdled since its passage, 138 years ago. . . . Ever since 1794, courts throughout the State have been spending time—and, it is to be presumed, the taxpayers' money—determining such weighty problems as what constitutes 'dressing of victuals,' exactly what is 'worldly employment,' what are 'necessaries of life,' and thousands of specific questions based on blue law provisions. . . .

"If you bought cigars or tobacco Sunday, your tobaccoist had better watch his step—



unless, of course, somebody is winking at the blue laws; because as late as 1917 a court in York County held the sale of tobacco and cigars on Sunday is a violation of the act of 1794. A Washington County court went a step farther in 1924, when it ruled a boarding house keeper who sold cigars to his 'sojourners' on Sunday could be convicted.

"Soft drinks? Well, you can buy 'em legally on Sunday only in connection with your meals in restaurants. A 'Mr. Splane,' whose initials long since have been forgotten, found out in a Pittsburgh court in 1887, and again in a Superior Court decision a year later, that the sale of soda water by a druggist on Sunday 'has been held to violate this act.'

"'Worldly employment,' dozens of courts have decided in due course of legal ponderings, embraces, among myriad other things, the selling of steamship tickets and foreign bills of exchange, selling tickets of admission to a game of baseball, 'collection of a compulsory admission fee at the entrance gate of camp meeting grounds,' pumping an oil well unless necessary to keep down the flow of salt water, and scores of other callings.

"Charges of discrimination and favoritism have been hurled against the ancient statute since its adoption 138 years ago. Workmen in some branches of trade or industry may work on Sunday, while those in other branches may not. Certain commodities may be sold in some stores on Sunday, but not in others. Persons whose Sabbath falls on Saturday must observe the Sunday laws, despite the fact Sunday has no religious significance to them.

Sportsmen Protest

"Sportsmen have charged their luckier brothers may fish and hunt Sundays to their hearts' content on private estates, while the streams and woods available for general use are 'closed' Sundays under terms of the law. Others contend the playing of corner-lot baseball or paying admission to ball games is no more a moral crime than playing golf—for which annual dues, greens fees, and caddie charges are paid—at the various country club or municipal links.

"'Stool pigeons,' or informers, until 1850, received half the penalty imposed on violators they reported. . . .

"If you violated the blue laws in any way, shape, or form last Sunday, and can skin through until the same time tomorrow, you are safe from prosecution. State laws provide prosecutions for violation of the blue laws must commence within seventy-two hours after commission of the offense.

"A church organization could stage a cake sale for profit on Sunday without violating the law, despite the fact your grocer would be a technical violator if he sold the same cake, courts have ruled.

"An auxiliary society of a church may transact business on Sunday without violating this act, even though its acts may not be purely charitable or religious, provided they are recognized by the church as part of its active goodness, and are not forbidden by statute," a York County court held in 1897.

"Drug store proprietors have charged in a number of cases on record, that the law is discriminatory in that courts ruled soft drinks and 'victuals' may be dispensed legally in restaurants on Sunday, but not in drug stores.

"In decisions handed down in 1880—and evidently not reversed by later opinions—courts ruled the Sunday laws are 'binding on Jews and others who keep the seventh day as their Sabbath.' Efforts to have this ruling declared invalid have failed.

"The conscientious scruples of a Jew to appear in court on Saturday will not excuse him from testifying on that day, nor be sufficient ground for continuing a case to which he is a party," a court ruled in 1831.

"Thus, it has been charged, Jewish people and others who observe Saturday as Sabbath are compelled to break their own religious tenets, but are forced to comply with those of Christians. At least courts have so decided.

"Big guns of the anti-blue law forces in Pennsylvania are being unlimbered for a repeal or modification drive to be made at the coming session of the State legislature.

"Allegheny County State senators and representatives, as revealed in a recent unofficial poll made here, will side with the forces demanding abolition or modification.

"And blue law opponents charge 'certain religious organizations' have collected large funds to be spent in maintaining an expensive lobby at Harrisburg in an attempt to keep the 138-year-old Sunday blue laws on the statute books.

"Whether abolition attempts are successful or not,—and countless efforts have failed before,—lawyers and legislators admit the legislative halls will be rocked with laughter many times

as proponents and opponents cite various perfectly serious court decisions in which blue laws have been interpreted during the last century and a third.

Courts Often Amusing

"For instance, you may buy a railroad ticket on Sunday to go to 'camp meeting,' but after you get there you can't buy a ticket of admission.

"Farmers doubtless will be relieved to hear that if stray cattle invade their cornfields on Sunday, they are perfectly at liberty to drive the trespassers to the home of a constable—and leave 'em!

"Dignified courts actually spend much time deciding questions like that, strange as it seems.

"Many court rulings are amusing, to say the least, as reported in Purdon's Pennsylvania Statutes, Annotated, standard legal reference series. The rulings reveal countless petty prosecutions have been brought to keep the blue laws alive, lawyers charge. For instance, a Pennsylvania iceman was forced to go to court to defend himself on blue law violation charges in 1904. The sale of ice on Sunday, it was charged, was illegal. . . .

"When you sit back in a comfortable chair at home to enjoy your Sunday newspaper, you're contributing to a technical violation of the blue laws, if you purchased the paper between midnight Saturday and midnight Sunday.

"Sunday news papers are not necessities, courts ruled in blue law interpretations handed

(Concluded on page 126)



Charges of discrimination and favoritism have been hurled against the ancient statute since its adoption, 138 years ago. Workmen in some branches of trade or industry may work on Sunday, while those in other branches are arrested for working.

Second Sunday Law of Pennsylvania Enacted in 1706

THE General Assembly of Pennsylvania, in Philadelphia, passed on January 12, 1705 (new style 1706), its second Sunday law after the first was repealed by Queen Anne and her Board of Councilors, and this second Sunday bill was allowed to become a law by lapse of time and was the first Sunday statute that became effective in fact in the State of Pennsylvania. This Sunday law was purely religious, and reads as follows:

"An Act to Restrain People From Labor on the First Day of the Week

"To the end that all people within this Province may with greater freedom devote themselves to religious and pious exercises:

"SECTION I.—*Be It Enacted* by John Evans, Esquire, by the Queen's royal approbation Lieutenant-Governor under William Penn, Esquire, absolute Proprietary and Governor-in-Chief of the Province of Pennsylvania and Territories, by and with the advice and consent of the freemen of the said Province in General Assembly met, and by the authority of the same; That according to the example of the primitive Christians, and for the ease of creation, every First day of the week, commonly called Sunday, all people shall abstain from toil and labor; that whether masters, parents, children, servants, or others, they may the better dispose themselves to read and hear the Holy Scriptures of truth at home, and frequent such meetings of religious worship abroad as may best suit their respective persuasions. And that no tradesman, artificer, workman, laborer, or other person whatsoever shall do or exercise any worldly business or work of their ordinary callings on the First day or any part thereof (works of necessity and charity only excepted), upon pain that every person so offending shall, for every offense, forfeit the sum of twenty shillings, to the use of the poor of the place where the offense was committed; being thereof convicted before any justice (either upon his view, confession of the party, or proof of one or more witnesses), and the said justice shall give a warrant, under his hand and seal, to the next constable where such offense shall be committed,

to levy the said forfeiture or penalty by distress and sale of the offender's goods and chattels, rendering to the said offender the overplus of the money raised thereby.

"*Provided Always*, That nothing in this Act contained shall extend to prohibit the dressing of victuals in families, cook shops, or victualling houses, or to watermen landing their passengers on the First day of the week, nor to butchers their killing and selling of meat, or fishermen from selling fish on the morning of the First day of the week, in the Fourth, Fifth, and Sixth months, called June, July, and August, nor to the crying of milk before nine of the clock in the morning, or after five in the afternoon.

"*Provided also*, That no person shall be impeached, presented, or molested for any offense before mentioned in this Act, unless he or they be prosecuted for the same within ten days after the offense committed.

"SECTION II.—And be it further enacted by the authority aforesaid, That no person or persons on the First day of the week shall serve, execute, or cause to be served or executed, any writ, precept, warrant, order, judgment, or decree (except in case of treason, felony, or breach of the peace), but that the serving of any such writ, precept, warrant, order, judgment, or decree shall be void to all intents and purposes whatsoever; and the person or persons so serving or executing the same shall be as liable to suit of the party grieved, and to answer damages to him for doing thereof, as if he or they had done the same without any writ, precept, warrant, order, judgment, or decree at all.

"SECTION III.—*And Be It Further Enacted*, That all persons who are found drinking and



*Independence Hall,
Philadelphia*

tippling in ale houses, taverns, or other public house or place on the First day of the week commonly called Sunday, or any part thereof, shall, for every offense, forfeit and pay one shilling and six pence to any constable that shall demand the same, to the use of the poor. And all constables are hereby empowered, and by virtue of their office required, to search public houses and places suspected to entertain such tipplers, and them when found quietly to dis-

perse; but in case of refusal, to bring the person so refusing before the next justice of the peace, who may commit such offenders to the stocks, or bind them to their good behavior, as to him shall seem requisite. And the keepers of such ale houses, taverns, or other public house or place as shall countenance or tolerate any such practices, being convicted thereof by the view of a single magistrate, his own con-

(Continued on page 127)

THE Federal Council of the Churches of Christ in America, through its official organ, the *Federal Council Bulletin*, of June, 1932, announces that it has appointed a special committee to give study to the perplexing question of the proper relations of church and state, in the hope it may advance or formulate a new doctrine of church and state. We quote from the *Bulletin* as follows:

"The study of the relation of church and state, which is now being conducted by a special committee of the Federal Council with the assistance of the Research Department, is concerned with one of the oldest and most baffling problems in religious and political history. Ever since the ancient Hebrews organized a political society on a theocratic pattern, men have sought to effect some sort of durable synthesis between religion and politics.

"In the Middle Ages the church was in the ascendancy, and the state was at times reduced to a condition of servile dependency. The modern mind marvels at the spectacle of Henry IV, a miserable suppliant, standing barefoot for three days at Canossa seeking the forgiving favor of Pope Gregory VII. That implacable foe of the papal power, John Calvin, erected at Geneva a theocratic system in which the intrusion of church discipline in civic affairs reached startling proportions. Even in our own American history there are chapters which show the civic power largely subservient to the discipline of the church; we find a puritanic Protestantism practicing control over civic affairs as relentless as that against which the Reformation leaders revolted.

"The effort to bring Caesar to the feet of Christ is as old as Christianity. Indeed, the

A New Doctrine of Church and State Sought

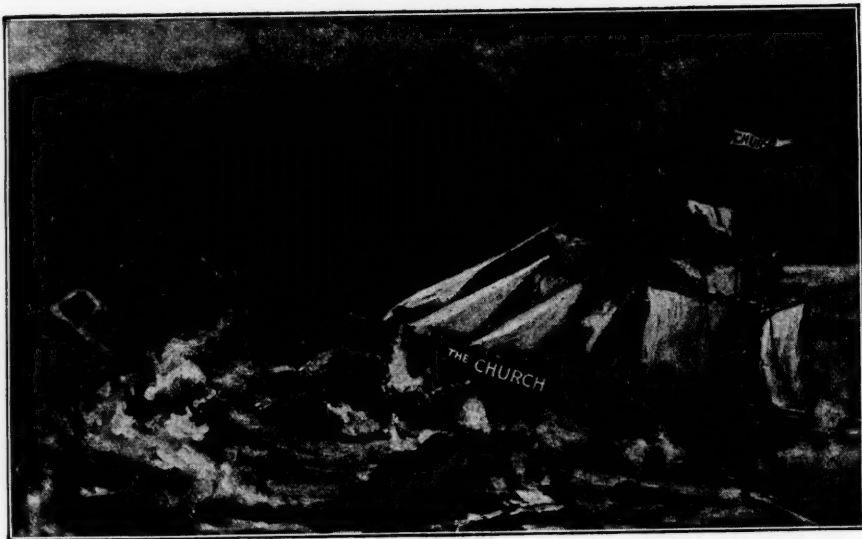
persecution of the early Christians was due, not to their profession of an alien religion, for Rome was extraordinarily tolerant of religious cults, but to the dogged resistance of that little band of disciples to the imposition of a political system in which

the secular authority was paramount. That ideal they could not accept, and the effort of the empire to force it on them ignominiously failed.

"But it cannot escape any careful observer that all current efforts toward making religion and the church influential in politics are in sharp contrast to those of earlier periods of Christian history. The modern mood is utterly different, and current efforts are based on a different philosophy. We have all become secularists to the extent of subscribing to the modern creed of separation of church and state, having made a virtue out of what was once a shame. Even the most militant representatives of church agencies in the field of legislation insist that church and state must be separate. Protestantism has now, for example, become an effective support of our secular school system, even while fighting for reform legislation so vigorously as to incur the bitter enmity of many forces in the community.

"In other words, in the modern state the church is a definitely subordinate institution which, so far as the Protestant groups are concerned, willingly accepts this subordinate constitutional status, but seeks to compensate for the limitation by the exercise of corporate influence. In doing this the church inevitably commits itself to a continual struggle, the essential feature of which is a conflict between our modern secularist political philosophy, which we Protestants have accepted, and the old theocratic urge which we nevertheless feel to be implicit in the Christian religion.

(Concluded on page 128)



When the Church Enters the Field of Politics, She Invites Only Ruin for Herself. Her Sphere Is Entirely Outside That Pale,—Ministering to the Spiritual Development of the Individual.

Should the Church Enter

THE founders of the American Republic demanded of their new government only two things,—the administration of justice, and the affordance of police protection. The unhappy experience with George III painfully emphasized to them the truism that he who governs least governs best. And upon this fundamental principle was based the new Constitution.

Today in Washington there are from 125 to 150 established lobbies influencing legislation on every conceivable subject. And with a conspicuous finger in many of these political pies is found the church. It is so inextricably mixed in politics now that Dr. Caleb R. Stetson, of the Old Trinity Episcopal church in New York City, writes:

"There seems to be a desire to make the clergyman the directing head of a corporation giving his attention to general subjects, such as world peace, law enforcement, prohibition, disarmament, etc., while committees under his di-

Politics ?

By

C. Russell Quinn

rection care for the individuals who may come to church.

The increasing political activity of the churches has caused many people grave anxiety, and many have given up their church membership because of it. They

felt that these churches were giving their interest and influence to objects outside their proper sphere, and were neglecting the souls in order to further some political measure."

The church, of course, argues that its reason for this is entirely worthy. It has no selfish interests to serve, as do the other lobbyists, but only enters the political arena on moral issues.

It is on just this ground, however, that we would raise objections. As we understand the doctrine of Jesus Christ, it is a message which, when accepted into the heart of an individual, makes of him a good moral being by a supernatural power which transcends all laws or codes. In other words, the individual does right because he wants to. Now when the church endeavors to force men to be good by the power of the state, it either

rejects this principle of a higher power of redeeming grace, or else it confesses its inability to reveal this power to men.

Christ allows no mistake to be made as to His gospel being free, and has provided that every one work out his own salvation. Were this not so, however, and it fell to some group or individual to be the divine guide to every one else's conscience, who, we ask as we look around, would merit the responsibility? With the exception of the Roman Catholic, there is no church which makes the dogmatic and unqualified claim of having absolute truth. It is very improbable that after these many years we can all go back and accept once more the authority of the pope.

If we look to the Federal Council of the Churches of Christ in America for guidance in this matter, we still cannot be altogether satisfied. This council, which includes twenty-seven denominations, presents a strange attitude on certain questions. We find that it has gone on record against the Japanese exclusion law, against military intervention in China, against the building program of the big navy advocates, and has supported the World Court, the Kellogg-Briand Treaty, and President Hoover's disarmament program. Certainly it does not favor war. Yet only fifteen years ago these same clergy who now vigorously declare that war is contrary to the teachings of Jesus Christ, popped up in and out of meeting to extol the glory and virtue of war. If war is contrary to the teachings of Christ now, it must have been so fifteen years ago.

It is not our intention here to make a brief for or against the churches' wartime policies, but we merely want to show that when the churches' conception of the teachings of their Founder can change so radically in so short a time, they are certainly in no position to dictate these conceptions to any one else, and label them with the brand of absolute truth. Yet this is what is implied when they force their convictions on every one. It is all well and good to feel

a deep religious conviction; but when you try to force this conviction on some one else, it is an entirely different matter.

And if we did accept the council, what then should we do with such powerful and conscientious churches as the Southern Methodists, the Protestant Episcopalians, the Roman Catholics, and others who in no wise grant the council omnipotency in judging moral values for the American people? There must certainly be a speck of truth in their religious conceptions, and even if not, a country which boasts of being the "land of the free" must recognize every one's right to freedom of worship.

There will always be dissension among the religionists, because they are engaged in a search which is progressive. God alone has absolute truth, and if He wanted it forced on every one, He would have planned it that way. Scientists, it seems, have been quicker to learn that the best way to convince people of truth is with proof, and spend their time in laboratories instead of in legislatures trying to pass laws demanding the acceptance of certain theories.

If there is anything of value in religion (and we think there is much), it will be accepted by the individual as it appeals to him. If there is nothing of value in it, no amount of police backing will ever give it any merit. It is up to the church to prove itself of its own intrinsic worth.

When viewed in this light, one has grave misgivings as to the power of the church over its members, as it resorts to political measures to propagate its doctrines. The historian Lord Bryce points out that from the fifth to the fifteenth centuries the moral power of the church "sank lowest just when it had secular authority most fully at its disposal."

To the church is intrusted the spiritual development of the individual; to the state, the duty to see that he may follow his convictions unhampered. In no case should it prescribe what these convictions should be.



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State Capitol, Topeka, Kansas

Religious Persecution Justified in Kansas

A RELIGIOUS church paper known as the *Church Herald and Holiness Banner*, published in Fort Scott, Kans., in commenting on the recent decision of the Kansas State Supreme Court, where a Seventh-day Adventist was convicted for selling "goods, wares, and merchandise" on Sunday, says that "no man is justified in violating the Sabbath laws on the ground that he worships on some other day of the week than is recognized by the mass of the people and by the State as the lawful day of rest."

This religious journal further states that it thinks this ruling "is just." If it had said that this ruling was the law in Kansas, we could readily agree with it, but when it says that this ruling "is just," we must earnestly disagree with it.

Why should a conscientious body of people who religiously observe the sev-

enth day of the week for their Sabbath, be compelled by the State, under the penal codes, to observe another day of the week as holy time, when their conscience will not allow them to do so? Why should these people be required to rest two days each week, while all the rest of the citizens are free to labor and do business six days each week? Why should one be penalized for his religious faith, and another have his religious faith legalized to the disadvantage of his dissenting brother? Certainly there is inequality of citizenship and religious faith in such a course of action by the State before the civil law and the bar of justice.

To say that such discriminating conduct on the part of civil magistrates toward the citizens of the State "is just," constitutes a justification in favor of religious persecution. Judge Cooley, in

his "Constitutional Limitations," page 476, says:

"But the Jew [and it is equally true of all Sabbatarians] who is forced to respect the first day of the week, when his conscience requires of him the observance of the seventh also, may plausibly urge that the law discriminates against his religion, and by forcing him to keep a second Sabbath in each week, *unjustly*, though by indirection, punishes him for his belief."

In fact, the State Supreme Court of California, in *Ex parte Newman* (9 California, pages 514, 515), declared:

"When, therefore, the citizen is sought to be compelled by the legislature to do any affirmative religious act, or to refrain from doing anything, because it violates simply a religious principle or observance, the act is unconstitutional."

Judge Cooley in his "Constitutional Limitations," chapter 13, paragraphs 1, 9, further states:

"There is not complete religious liberty where any one sect is favored by the state and given advantage by law over other sects."

"Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution; and if based on religious grounds, a religious persecution. The extent of the discrimination is not material to the principle; it is enough that it creates an inequality of right or privilege."

That is exactly what this Kansas Sunday observance law does. It creates an inequality and constitutes a religious establishment by law, resulting in religious persecution, for which there can be no reasonable justification in American jurisprudence, notwithstanding the opinion of the *Holiness Banner* to the contrary.



Now in a time of peace the American Republic is on trial as never before, because assailed by an eminently respectable element not in harmony with the fundamental principles of democracy. Those who compose this element would substitute their interpretations of the divine law for the Constitution and laws of the Republic. This could result in nothing short of persecution for conscience' sake.

Sunday Blue Law Reformer Blocked by I. C. C.

NOAH COOPER, of Nashville, Tennessee, who represented himself at recent hearings before the Interstate Commerce Commission as "the voice of Southern Methodism," petitioned the commission to put a stop to all Sunday operation of railroads in the United States, except in cases of emergency or for charitable purposes.

Mr. Cooper, speaking for the Methodist churches in the Southland, said in his petition that all the ills of the railroads were traceable directly to their violation of "the divine command to keep the Sabbath holy," meaning, of course, Sunday instead of the Sabbath, for Mr. Cooper himself does not observe the Sabbath day which was divinely commanded, but Sunday, which was never divinely commanded. He believes in exercising his own right of free choice as to which day of the week he desires to keep, and the manner of its observance, but is unwilling to extend the same privileges under the law of the land to others.

Mr. Cooper requested the Interstate Commerce Commission "to enforce the ten commandments" as contained in the decalogue. The decalogue says that "the seventh day" shall be observed as "the Sabbath of the Lord," and places the first day of the week on the same secular basis as the other days.

The petition was also presented to the Association of Railroad Executives, and these railroad executives replied that the I. C. C. was without jurisdiction to compel the railroads to observe Sunday as a holy day. On June 22, the I. C. C. issued a statement that the commission had no authority or jurisdiction "to enforce the ten commandments or any one of them," and dismissed the petition.

It is true that the ten commandments as God's commandments cannot be enforced by civil authorities. How can the civil magistrate enforce the first com-

(Continued on page 130)



Government. After a Mural Painting in the Library of Congress by Elihu Vedder

Is the

CONSTITUTION

a Mere Souvenir?

THE *Congressional Record* of June 11, 1932, printed an address delivered by Hon. Thomas P. Gore, United States Senator from Oklahoma, entitled, "Is the Constitution a Mere Souvenir?" This address was delivered under the auspices of the Sentinels of the Republic, and reads as follows:

"Did it ever occur to you that even the crows, the chattering crows in the wildwood, have their appointed sentinels? But what is stranger still, the crows heed the warnings of their sentinels. This contributes alike to the safety and to the happiness of the crows, both individually and collectively. Thus the Sentinels of the Republic seek to safeguard the foundations of the Republic, to safeguard the citadel of your rights and liberties, to safeguard constitutional liberty itself—which means liberty regulated by law.

"My friends, there is no other liberty. Liberty unrestrained by law is mere license. Liberty unprotected by law soon falls, a helpless victim, beneath the iron heel of arbitrary power. The Sentinels of the Republic, without making of the Constitution either a fetish or an idol, would smite those, and only those, who would lay profane hands upon the ark of the covenant of your liberties. They would protect liberty against

license on the one hand, and against centralized power on the other.

"For ages, if I may say so, the unsolved riddle of the ages was this: How to reconcile liberty with power. Where power is unrestrained, liberty is dead. Where liberty is unrestrained, government is dead. In this country we have sought to reconcile liberty and power. We have solved this problem, as we believe, under our Constitution. Wherever men live together in organized society, there government exists. Wherever government exists, there power must be vested either in one or in the few or in the many.

"The first form of government to arise was monarchy, where power was vested in the king. The will of the king was the law of the land. He could protect himself and his court, but the people had no rights that the king was obliged to respect.

"Next came oligarchy, power vested in the few. The will of the few was the law of the land. The few could protect themselves, but the many had no rights that the few were obliged to respect.

"Came next, democracy. I mean the democracies of Greece, where power was vested in the majority. The will of the majority was the law of the land. The majority could protect itself; the minority, however great, had no rights which the majority was obliged to respect.

"But in searching the family tree of our own institutions, we look less to the republic of Rome or the democracies of Greece than to the popular assemblies of the ancient Teutonic tribes in Central Europe. Their assemblies met year after year, and they voted upon the laws that were to govern them and upon the rulers who were to administer those laws—no laws but of their own making, no rulers but of their own choosing. That was government by consent. In two of the Swiss cantons, these assemblies still meet year after year and vote upon the laws and the rulers who are to administer the laws.

"Mr. Freeman, the great constitutional historian of England, says that in these primitive assemblies is to be found the germ of every free constitution upon the globe today. Those institutions were transplanted by the Angles and Saxons to England, and by our own ancestors were transplanted to the wilderness of the New World. The principle enunciated in the Declaration of Independence is, under our theory, that the minority, however small, has rights and liberties which no majority, however great, has the right or should have the power to invade or to violate. Under our theory the minority, though consisting of only a single individual, and though that individual be the veriest tatterdemalion in the land, has certain rights which no majority, however numerous, and no government, however great, has the right or should have the power to invade or to violate.

"I have said before that to my mind it is one of the chiefest glories of our free institutions that the Government of the United States, with all its armies and all its navies and with all its power and all its majesty, cannot strip a street urchin of the rags upon his back—not without the urchin's consent—except upon the payment of just compensation for the rags. Thus far have we gone to protect the liberty of the individual against the power, against the tyranny, of the state.

"This principle was laid down in the Declaration of Independence when our fathers declared that all men are created equal; not equal in physical or mental or moral or material strength, but equal in the right to life, liberty, and the

pursuit of happiness, and, as some of us believe, not only the right to pursue but the right upon occasion to overtake happiness. Is the happiness of the human race bound up with the freedom or with the slavery of the individual? Individualism versus communism may be the ultimate, the inevitable issue of the future.

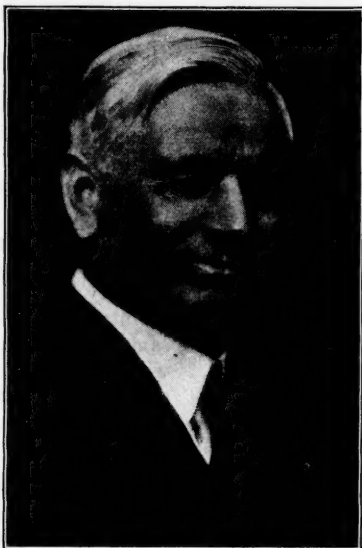
"This is the spirit of our free institutions. If the Declaration of Independence be the spirit of our free institutions, then the Constitution is the body of our free institutions.

"The Constitution was adopted to guarantee and preserve the rights and liberties proclaimed in the Declaration of Independence. The fathers of our Republic were wise men. They learned the lessons of experience. From experience they learned the truth so well expressed by Guizot: 'Liberties are nothing until they have become rights, positive rights formally recognized and consecrated. Rights, even when recognized, are nothing so long as they are not intrenched within guaranties. And, lastly, guaranties are nothing so long as they are not maintained by forces capable of maintaining them.

Such are the successive steps in the progress toward a free government.' To provide these guaranties the Constitution was ordained and established.

"To my mind, the preamble of our Constitution is the most eloquent passage in all political literature. 'We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.' If the liberty of the individual is to be protected, then the power of the Government must be limited.

"Ours is a government of limited powers. Under no other system can liberty survive. I speak not of the partition of power between the Federal Government and the States, nor of the partition of power either in the General or the State governments into legislative, executive, and judicial departments. All governments have certain features in common. Free governments have more points of resemblance than they have points of difference. But, after all,



© H. A. E.

U. S. Senator Thomas P. Gore

it is the points of difference that give them character and individuality. I will speak of these points of difference.

"I come now to the Bill of Rights, to the first ten amendments to the Constitution of the United States. The American Bill of Rights, apart from the Federal system itself, is our chief contribution to the science of politics, to the art of government. The first ten amendments did three things,—they limited the powers of the general Government; they secured the rights of the States; they guaranteed certain rights and liberties to the individual.

"This brings me to one of the distinguishing differences between our system of government and all other systems of free government. Even in England the theory still prevails that the government granted certain rights and liberties to the people,—charter rights, they are called,—and as the government granted those rights to the people, the government can revoke those rights at its pleasure. We accept no such theory in this country; we do not derive our rights and our liberties from our Government. We did not create the Government to grant us certain rights; we created our Government to safeguard our rights and our liberties. In England, sovereignty resides in the Parliament, not in the people. In our country and under our theory sovereignty resides in the people themselves. They have delegated certain powers to the general Government. They have delegated certain powers to the State governments. They have reserved other powers to themselves, have delegated them to no government whatever. If the English Parliament today should pass a law abolishing freedom of press, freedom of speech, freedom of conscience, or trial by jury, no court in the realm could annul such an act. It would be a valid law, and only revolution could rescue the people from such tyranny.

"But under our system if Congress should pass an act today abolishing these inalienable rights and liberties, the Supreme Court would on the morrow declare such an act to be null and void. The court would declare that Congress had no constitutional power to abrogate the constitutional rights and liberties of the people.

"This is another principle which differentiates our free institutions from all others. In no other country has the court the power to annul an act of the legislature—of Congress or Parliament. There are those who think that we ought to strip the courts of this extraordinary power. The people could deprive the courts of this power and could make Congress omnipotent. But you cannot make the powers of Congress omnipotent on the one hand and make the rights of the people inviolate and inviolable upon the other. The people have made their choice. To abrogate this choice would render the Constitution a mere souvenir."

This is a clear and logical statement, setting forth our American ideals of civil government and of the constitutional guaranties of human rights. There has been much loose thinking by some Americans regarding human rights, as though we derived our natural rights from the Government, and the Government could at any time take those rights from its citizens, if it saw fit. But Senator Gore makes it very plain that the founders of the American Republic placed limitations upon the powers of Congress and every branch of governmental authority, so that the Government cannot revoke or interfere with human rights, unless it is as a punishment for the commission of crime.

The Government was created by the people for the express purpose of safeguarding our rights and our liberties, but never to deprive us of any of our rights or liberties, unless it is for the commission of crime. The people are sovereign and the conscience is supreme. The Government is ordained to protect the individual in the full and unmolested enjoyment of his inalienable rights and God-given liberties. In this respect the American Government is unique, and has demonstrated to the world that the stability of human governments can be maintained and preserved only in the same proportion as the governments are willing to protect the individual and safeguard his natural rights.

C. S. L.



CHRISTIANITY, being of a kingdom not of this world, cannot be united with that of this world. This is too plain a proposition to be denied; and when the church descends to asking civil power to aid in its support, there is something dangerously carnal in its purpose.—*Judge Thomas Barlow, in Rome (N. Y.) Daily Sentinel, Jan. 27, 1891.*



If you would achieve undying fame, attach yourself to the most unpopular righteous cause.—*George William Curtis.*

Christianity Needs Not the Support of the State

THE ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength that it is part and parcel of the common law.

It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal and the kingdom that was not of this world.

The victory which Porphyry and



The Modern Uzzah

"When they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." 2 Sam. 6:6, 7.

The ark of God needs no human support. Such misdirected zeal is disobedience to God.

upon her; they cry "Hail!" and smite her on the cheek; they put a scepter in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and shame.—*From Lord Macaulay's Essay on "Southey's Colloquies."*

POWER is the church's need; but it is not that power from whose embrace she fled into the wilderness, as described in Revelation 12:14, but the power of God witnessed by godly living.

Diocletian failed to gain is not, to all appearance, reserved for any of those who have, in this age, directed their attacks against the last restraint of the powerful and the last hope of the wretched. The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her Author. They bow the knee, and spit

Some Man-Made Gods, Ancient and Modern

(Concluded from page 109)

ement, pointing out present-day dangers, and arousing the people to come to the defense of their own rights, which are still embodied in the structure of our Federal Constitution and Declaration of Rights. Let the people rule. C. S. L.



Blue Law Agent Guilty as Graft

THE Lord's Day Alliance agent who made it his business to snoop on Sundays and lodge complaints against alleged Sunday law violators in Greater New York, was found guilty of playing the racketeering graft game. The New York Times of June 28 gives the following account of the outcome of the trial:

"A jury in Judge Nott's part of General Sessions, after taking only one ballot, returned a verdict of guilty in less than twenty minutes yesterday against Cornelius McNerney, agent for the Lord's Day Alliance, at his trial for attempting to extort \$100 from an officer of the Theater Owners' Chamber of Commerce, to suppress Sabbath law complaints against theaters.

"McNerney, who is forty-six years old and gave as his address 510 Atlantic Avenue, Brooklyn, was remanded to the Tombs for sentence on Thursday. He is liable to a Sing Sing term of from two and one-half to five years. He was trapped by detectives and a dictaphone in the office of Charles L. O'Reilly, president of the Theater Owners' Chamber of Commerce, on April 29, when he accepted \$100 from Mr. O'Reilly to suppress complaints received by the Alliance, of which Dr. Harry L. Bowlby is the director, against theaters violating the law by opening before 2 P. M. on Sundays.

"Notes Taken Over Dictaphone

"A detective stenographer told of taking notes over the dictaphone from an adjoining room on the conversation between McNerney and Mr. O'Reilly, which preceded the demand for \$100. He swore McNerney told Mr. O'Reilly that Dr. Bowlby had given him complete charge in the New York area of the Alliance's campaign against theaters and storekeepers reported to be violating the Sabbath law; that Canon William Sheafe Chase, a supporter of the Alliance, was one of the chief 'kickers' against such violations, and that McNerney promised he would inform Mr. O'Reilly of complaints against theater owners violating

the Sunday law to enable them 'to be on their guard.'

"The complainant previously had testified that the day before he gave the \$100, McNerney called on him and demanded \$1,000 monthly for suppressing such complaints. He added that, at the second visit, the demand was reduced to \$100 weekly until September, after he had explained to McNerney that many of the theaters would be closed for the summer. Another detective told of finding \$100 in marked bills in McNerney's pocket at the close of the talk with Mr. O'Reilly.

"Mr. O'Reilly also testified that McNerney had told him he had accepted \$5,000 last year from storekeepers for suppressing complaints to the Alliance, and that he had kept the money. . . .

"Dr. Bowlby, called as a defense witness, said McNerney had worked under him as 'field agent' without salary for many years. . . .

"Edward V. Loughlin, Assistant District Attorney, vigorously attacked McNerney as 'a religious racketeer' in summing up. He declared a robber, using a gun, and a burglar with his tools, take chances, but McNerney went out armed with a Bible and a prayer book, and took no chances."

This unsalaried Sunday law enforcement agent for the Lord's Day Alliance was sentenced to prison from two to five years by Judge Nott on June 30. Judge Nott said, as he imposed the sentence: "Next to a public officer who takes a bribe, there is no crime more serious than that of the agent of a law enforcement society who resorts to a crime of this kind."

The record of the court also reveals that although "McNerney for nearly twenty years had been employed as the 'field agent' by the Lord's Day Alliance, of which Dr. Harry L. Bowlby is the general manager, in that time he had been arrested and received suspended sentences or was discharged four times."

Since the Lord's Day Alliance employed McNerney for twenty years "without salary" as a "field agent" doing sleuth work on Sunday, spying on people who did not observe Sunday in harmony with the notions of the Lord's Day Alliance, and haling them before the courts, "it was only natural," says the New York Daily Mirror, "to make the proverbial two ends meet," that McNerney "should pull an Al Capone."

In other words, his unpaid agent seems to have had the privilege of selling "protection" to violators of the law.

Woodrow Wilson on True Americanism

(Concluded from page 111)

stands for privilege of any exclusive sort forfeits the title of Americanism. It is a stern doctrine, it is a doctrine at which some people wince, particularly those who think that the distinction will be drawn in their favor.

But it is the only standard of gentility in America, that all men and women are equally genteel who are equally devoted to the interests of mankind. This is our only patent of nobility.— *Address delivered to D. A. R. in 1913.*

Sunday Blue Laws of Virginia on Trial

SOME residents of Colonial Beach, Virginia, a summer resort, are anxious to impose their religious notions by law upon all tourists that frequent the summer resort on Sundays. They have petitioned Governor Pollard to enforce the Sunday law of Virginia by a forceful closing of all grocery stores and fruit stands on Sundays, which they claim are patronized by tourists from Washington, D. C., as they make week-end excursions to this summer resort. These same residents of Colonial Beach were successful in closing the motion picture houses on Sunday by means of a city ordinance.

Governor Pollard referred the petition of these churchmen to Attorney-General Saunders for an opinion, who ruled that the motion picture houses were prohibited from operating on Sunday according to the Virginia blue laws, but that the questions involving the operation of grocery stores, fruit stands, bath houses, boathouses, merry-go-rounds, etc., were matters to be judged

in the light of circumstances and to be settled by the courts.

The courts of Virginia have ruled variously upon these controverted points. Some of the decisions viewed in the light of modern life and ideals, are considered ridiculous. For instance, some of the courts have ruled that soft drinks are illegal if sold on Sunday in a drug store or in a restaurant in connection with a meal. A restaurant can sell a cup of coffee or tea, but not a glass of soda water. Some courts have ruled that you can purchase a ticket for a swimming pool on Sunday, but not a ticket to ride on a merry-go-round.

The courts have indulged in some fine theological hairsplitting on what constitutes proper Sunday observance. These decisions enter the religious domain, and seek to settle religious controversies by judicial legislation.

Governor Pollard indicated that he might recommend that the next legislature of Virginia give consideration to the proposition of modernizing these vague and controverted laws to meet present-day life.

The upright and honest thing for the legislature to do is to repeal these antiquated religious laws, and to allow every man to follow the dictates of his own conscience in religious matters, as the Act for Establishing Religious Freedom in Virginia allows, of which Thomas Jefferson, its author, was so justly proud after he secured its passage in 1785. Virginia has drifted a long way from the splendid principles of religious freedom set forth in that famous document. The justices of the courts are prone to allow their religious predilections and prejudices to influence their decisions when their own religion is involved. If it is the other fellow's religion that is to be enforced by law, they are liable to judge the case very differently.

It takes a real man and a broad mind to grant the same and equal privileges to a supposed enemy or a dissenter, as one in the nature of things demands for

himself. Unless I am willing to grant the same prerogative of the free exercise of the conscience in religious matters to the man who dissents from my views, I do not know what religious liberty is in reality.

We hope the Virginia Legislature will repeal all its religious laws which are still extant upon its civil statute books, and separate the church and state in practice as well as in theory, and henceforth frame all its civil statutes so that they will not contravene its famous Act of Religious Freedom that has been the glory of Virginia for so long. As Thomas Jefferson said, it is a good thing to recur frequently to fundamental principles, and to remember always that "eternal vigilance is the price of liberty."

C. S. L.

Sunday Laws of Pennsylvania on Trial

(Concluded from page 113)

down as late as 1893. And as late as 1910 a court held a contract for distribution of newspapers on Sunday is a 'worldly employment, prohibited by this section.'

"And What a Tangle!

"Other contracts made on Sunday have caused no end of legal tangles. Some have been declared legal, others illegal.

"A contract for the performance of 'worldly business' on Sunday is invalid, as for instance 'a contract made on Saturday for the hire of horses to be used on a pleasure trip on Sunday,' Purdon's reports, quoting an 1840 case.

"On the other hand, 'a contract made on Sunday in the performance of a filial duty, e. g., the hire of a horse to visit a parent, is a work of necessity or charity, and not a violation of this act,' a court held in 1881.

"Sports Prohibited

"The courts evidently differed as to whether hiring a horse to visit one's parents (who ever heard of a horse visiting one's parents?) might be a pleasure trip or not. . . .

"An engagement to marry, made on Sunday, is not such worldly employment or business as is prohibited by this act, and is valid, especially when there is evidence that it was subsequently recognized by the parties,' courts held in decisions rendered as late as 1904.

"Many decisions have had to do with 'sports and diversions in general.' A test case brought

by playing a Sunday professional baseball game in Philadelphia in 1926 drew the concerted fire of blue law proponents, and resulted in additional declarations such games were illegal—and Purdon's mentions the fact baseball was unknown at the time the 1794 act was passed.

"The Philadelphia game in question was 'worldly employment,' the courts held, and also violated the section of the original Sunday law relative to 'any unlawful game, . . . sport, or diversion whatsoever.' . . .

"It's no violation of the blue laws to get drunk on Sunday, under the ruling of a court in 1899.

"Get Drunk? Sure!

"This act is expressly limited to worldly business and unlawful sports or diversions, and does not apply to drunkenness, swearing, and disorderly conduct,' the court ruled. . . .

"Sportsmen compelled to work six week days to earn a living, and forbidden by the blue laws from fishing or hunting on Sunday, saw a ray of hope in a new fish and game law passed in 1901, but courts ruled that law, which superseded blue law provisions, still prohibited fishing and hunting on Sundays.

"Motormen, conductors, bus drivers, church organists and singers, ministers, ice men, physicians, policemen, firemen, railroad men, and some others may work legally on Sunday for personal profit. Opponents of the blue law charge authorities 'wink' at technical violations chalked up by workers in many other branches of endeavor."

If the Pennsylvania Sunday law were submitted to the people on a referendum ballot, there is no question that the people of the State of William Penn would follow his advice and abolish all religious laws still extant on the civil statute books. Wherever the people in the various States and cities have been given an opportunity to vote on this issue, their verdict by overwhelming majorities has been almost invariably in favor of repeal. The people of Pennsylvania should be given an opportunity to express their sentiments upon this important subject.

C. S. L.

If some zealous ministers would labor as earnestly to reform the individual by the power of the gospel as they now do to reform society by the power of civil law, the prospect for the end of the siege of sin would be much brighter than it now is.

Second Sunday Law of Pennsylvania Enacted 1706

(Concluded from page 115)

fession, or the proof of one or more credible witnesses, shall, for every offense, forfeit and pay ten shillings, to be recovered as and for the uses abovesaid.

"*Provided always*, That nothing in this Act be construed to prevent victualling houses or other public house or place from supplying the necessary occasion of travelers, inmates, lodgers, or others on the First day of the week with victuals and drink in moderation, for refreshment only; of which necessary occasion for refreshment, as also moderation, the magistrate before whom complaint is made shall be judge, any law, usage, or custom in this Province to the contrary notwithstanding."—*Charter and Laws of Pennsylvania*, Vol. I, pp. 19, 20. Passed January 12, 1705-06.

Allowed to become a law by lapse of time, in accordance with the proprietary charter, having been considered by the Queen in Council, October 24, 1709, and not acted upon.

The South Becoming More Liberal

FOR many years the Southern States and cities have been very rigid in the enforcement of their drastic Sunday blue laws. In many of the Southern States "no amusements, recreation, or diversions whatsoever" are permitted on Sunday. Four of the Southern States even go so far as to require a religious test to qualify for a public office.

But of late, the larger and progressive cities in the South have been breaking away from the Puritan yoke. The cities of Chattanooga and Atlanta made the first break for greater freedom in public diversion on Sunday. Now Birmingham, the largest city in Alabama, joins the other progressive cities of the South in demanding that the people in its city be allowed to determine for themselves how they shall spend their time on Sundays.

The city authorities of Birmingham granted the people the privilege of voting on a public referendum as to whether professional baseball should be permitted on Sundays. The referendum

vote was taken during an election held on July 12, and the Birmingham voters approved Sunday baseball by more than 2 to 1.

The Ministerial Association of Birmingham bitterly fought the issue, but it was unable to rally all the clergymen to its standard, and the results of the election indicate that a majority of the church members likewise do not agree with its puritanical notions. But we have to give the Rev. S. O. Kimbrough, pastor of the First Methodist church and leader in the fight waged by the Pastors' Union against Sunday baseball in the recent referendum election, credit for exercising good common sense after the humiliating defeat at the polls. When asked if the Pastors' Union intends to interfere with the playing of baseball on Sunday by having the players arrested and sent to jail for violating the State Sunday law, he wisely replied, "It is not a preacher's business to put people in jail."

We wish that the group of preachers who comprise the Lord's Day Alliance would take this rebuke to heart. They have been making it their business, not only to secure the enactment of drastic Sunday observance laws, but to issue complaints and indictments against Sunday law violators, and actually have them prosecuted before the courts, raising funds in the churches for that very purpose. Such a course of action is nothing short of a union of church and state, and constitutes religious persecution.

We commend the citizens of Birmingham for their good judgment in voting for the repeal of their religious laws, and allowing people to decide religious questions in harmony with the dictates of their own consciences. This is religious liberty. Religion by law is religious tyranny.

C. S. L.

THE truths of the gospel are not to be safeguarded by civil law. The state has no right to define or to punish sin, nor offenses against the Divine Being.

A New Doctrine of Church and State Sought

(Concluded from page 115)

"Whatever may be the validity and the wisdom—and our constituency is sharply divided on the point—of specific church programs of political reform and of particular methods of exerting religious influence in civic affairs, is it not clear that our whole Christian tradition, Protestant and Catholic alike, is at war with the prevailing modern theory of the absolute secular state? By and large, religious leaders have accepted this doctrine, as the history of the World War eloquently testifies. Indeed, the present opposition to this political doctrine is being led chiefly, not by churchmen, but by sociologists and political scientists who owe no allegiance whatever to the church. In various quarters today, perhaps less within the church than outside it, the question is being raised, 'Upon what meat hath this our Cæsar fed that he is grown so great?' Even in the august circle of the U. S. Supreme Court voices have lately arisen challenging the supremacy of the state in the sphere of ethical behavior and in relation to conscience.

"It is strange that in a time when militant church action in civic affairs—on behalf of prohibition, for example—has been taken for granted by so large a section of Protestantism in America, we should have done so little in the way of evolving a philosophy that would furnish a rationale for our policies. Can we continue to assert and to practice a right of political action while at the same time accepting the philosophy of the absolute state with power to ride over conscience in wartime and to subordinate the most precious individual liberties, as so commonly happens in times of industrial strife? Is the political power an ultimate and inclusive sovereign in human affairs? With all their crudities was there not something authentic about the theocracies of the past in that they bore testimony to an ultimate spiritual ideal?

"No Protestant voice is likely to be raised in behalf of the identification of ecclesiastical with political power, but we are at last realizing that the modern theory of the absolute state orphaned the conscience of the individual."

We are glad to find the Federal Council of the Churches of Christ in America lining up so definitely in favor of the supremacy of the conscience of the individual. In the past, its vision on this great ideal of Christian doctrine was not always so definite and clear in its teachings nor in its practice. We join hands with the Federal Council to work

for the exaltation of the supremacy of the conscience of the individual in religious matters, so long as the individual respects the equal rights of his fellow men.

State absolutism and supremacy in all things is a bad substitute for the divine right and supremacy of kings. The Declaration of Independence and the Constitution of the United States struck a deathblow at that old doctrine. The state is supreme and independent in its own sphere, and the church is supreme and independent in its spiritual domain. The Constitution has erected a separating barrier between these two independent sovereignties, expecting each to function freely in its own sphere without invading the domain of the other. Let each recognize this separating line and the constitutional limitation placed on the exercise of absolute power in all things.

C. S. L.

Baltimore Gets Unsavory Advertising

AS a result of the recent arrest and conviction of the two men who delivered bread on Sunday in Baltimore, the Baltimore *Evening Sun*, in an editorial under the caption, "As Usual," had the following to say:

"This is Monday, that day of the week on which Baltimore nearly always receives a lot of national advertising that the Association of Commerce doesn't pay for. It is even so today. Far and wide Baltimore is being advertised as the sort of city in which a man can be arrested for delivering three pies on Sunday—nay, more, the town in which a man can be arrested for merely appearing on the streets with bread in his hands.

"We omit the incident of the man who was arrested for selling Bible stories on Sunday, for the magistrate seems to have decided that his arrest was a mistake. At any rate, he was dismissed.

"But the transporter of three pies and the unfortunate who merely had bread in his hands, were held in \$6.45 bail each to appear before the bar of justice today. And Baltimore, as usual, furnished the occasion for a lot of giggling at American breakfast tables this morning. And, as usual, it will take a great deal of expensive advertising on the part of the Association of

Commerce to remove the unfortunate impression produced—if, indeed, it can be removed at all."

It is high time that Baltimore rid its statute books of the entire grist of antiquated Sunday blue laws. Merely to repeal that portion of the Sunday law which prohibited sports and entertainment on Sunday, does not redeem the good name of Baltimoreans who still permit honest and upright citizens to be convicted for legitimate and honorable labor on Sunday, for delivering pies and bread on Sunday. We hope Baltimoreans will wipe the slate clean the next time the opportunity is presented to vote for the repeal of Sunday blue laws.

C. S. L.

Arrested for Selling Necessities on Sunday

THE people of the city of Baltimore at a recent election voted to liberalize the Maryland Sunday blue laws as applied to that city. The majority vote was over 83,000 in favor of Sunday baseball, motion picture shows, and certain necessities which are sold in stores on Sunday.

Since that vote was taken, on May 2, a certain type of policemen in Baltimore, who evidently are the willing tools of a certain type of religionists who desire to impose their religious notions by law upon all others at every opportunity they have to invoke the law, have disguised themselves as civilians and actually posed as being in great need of certain necessities of life in order to induce a sale and a purchase on Sunday in violation of the Maryland Sunday law. This has been done on several occasions recently, and convictions were secured before the courts or the collateral obtained under duress was forfeited to avoid further expenses of a trial and certain conviction with fine.

Such conduct on the part of the police in conjunction with religious zealots is reprehensible, to say the least. The only good such a course can accomplish is to

make those who pursue it and the Sunday blue laws obnoxious, and thus bring about the ultimate repeal of these ancient religious laws which have no proper place on American statute books.

One of the arrests made by one of these policemen, on Sunday, July 24, 1932, in this enlightened age and in freedom-loving Maryland, was that of Harry Crystal, the driver of a bakery truck, and his assistant, who were delivering bread from the bakery to be sold in restaurants in Baltimore on Sunday. They were both taken to the police station and released on posting \$6.45 collateral each. They forfeited the money by failing to appear at the court hearing, knowing from the experiences of others that a court fine would await them.

If bread is not a necessity of life, what is? The restaurant man can sell it legally, but the baker cannot deliver it. What makes it civil for the restaurant man to sell bread on Sunday and a crime for the baker? What principle in civil jurisprudence makes the act of delivering bread a crime on Sunday, but not a crime on Monday? Who dare say that such a law is not based on a religious obligation? Who dare say that when churchmen instigate such indictments, the religious motive is not behind it? Who can see any consistency in a city council's allowing professional Sunday baseball and motion pictures to operate legally on Sunday, but penalizing honest and legitimate labor in the delivery of bread on Sunday?

Whenever the State begins to legislate upon religion, it becomes apparent that the legislators have lost their sense of propriety, and it is only natural to expect such glaring inconsistencies in their religious laws. The Maryland Legislature ought to give the people of Maryland a chance to vote upon the repeal of all the Maryland Sunday blue laws. The people themselves are not afraid to repeal these un-American and unchristian, antiquated and intolerant religious laws.

C. S. L.

Sunday Blue Law Reformer Blocked by I. C. C.

(Continued from page 119)

mandment, which says, "Thou shalt have no other gods before Me"? Anything that holds first place in my heart's affections is a god. I can make a god out of my money, my position, my wife, my children, or myself. How can the civil magistrate sit in judgment upon the motives of my heart and read my innermost thoughts?

How can he enforce the second commandment, which forbids the worship of images? He would have to read the motives of the heart again. How could he enforce the third commandment against taking the name of God in vain? What is blasphemy to a Jew or a Christian is worship in China and Japan; and what is true worship in the estimate of Jews and Christians is blasphemy in China and Japan. How many Christians falsely profess the name of Christ? Only God is able to judge matters of this kind.

Suppose the Federal Government should actually attempt to enforce the fourth commandment as God wrote it with His own finger in the decalogue, and should penalize everybody who did not observe the seventh day of the week as the Sabbath of Jehovah. Those who observe Sunday would say, and justly so, that the Federal Government had exceeded its authority, and had done violence to the First Amendment to the Federal Constitution, which expressly says that Congress shall not pass any law which interferes with the free exercise of the conscience in religious matters. How could the civil magistrate enforce the true spirit of Sabbath observance when the Scriptures tell us that a man is not to think his own thoughts nor speak his own words on the Sabbath day? A judge would need divine insight in such a case.

How can a judge enforce the commandment which says, "Thou shalt not kill," as God's commandment, when the Lord says that a man is a murderer who

merely hates his brother? Whoever heard of the sheriff's hanging a man for merely hating his brother?

How can the magistrate enforce the commandment which says, "Thou shalt not commit adultery," as God's commandment, when the Lord says that a man who looks on a woman with the desire of lust in his heart is guilty of adultery in God's sight?

How can the civil magistrate enforce the commandment which says, "Thou shalt not steal," as God's commandment, when the Lord says that a man is a thief and a robber who withholds the payment of "tithes and offerings" to the Lord, which He claims are "holy"?

Who ever heard of a man's being imprisoned because he did not love his neighbor as himself? How can a magistrate tell whether a man has been coveting his neighbor's wife or goods, so long as he does not appropriate them for himself or his own use?

The ten commandments, as God's commandments, cannot be enforced by the civil authorities without their assuming the prerogatives of God. God punished Pharaoh of Egypt, Nebuchadnezzar of Babylon, and Herod of Judea for stepping into the domain of God and trying to exercise His prerogatives. The civil government can rightly deal with man's relationship to his fellow man in human affairs; it should never attempt to punish offenses against God. Only when man inflicts an injury upon his fellow man or deprives him of his natural rights should the civil government interfere.

The failure to recognize the distinction between the obligations we owe exclusively to God in spiritual matters and the duties we owe to our fellow men in temporal matters, has been the primary cause of all the religious persecutions in the past.

C. S. L.

As the gem needs a setting to bring out its color and brilliancy, so liberty needs a setting in law to restrain its abuse and to preserve its glory.

Sunday Funerals Ruled Unlawful

AN Associated Press dispatch, under date of July 11, states that an ordinance outlawing Sunday funerals was passed today by the city council of Lincoln, Nebraska, at the behest of the city Ministerial Association, claiming that the urgency of other Sunday duties made it difficult for them to officiate at such services.

Here we have another example where the civil authorities grant special privileges by law to the clergymen who observe Sunday as a sacred day. We wonder whether, if the Seventh-day Adventists, the Seventh Day Baptists, and the Jews had appealed to this same city council to make all funerals on Saturday unlawful for the same reasons assigned by the Sunday-observing clergymen, the request would have been granted. If both requests were granted, making funerals unlawful on both Saturdays and Sundays, it would make it impossible to bury people for two succeeding days. Suppose a body should be shipped by train from California to Lincoln for burial, and arrived late Friday evening. Under the law, as above stated, it would be impossible to bury the dead till the following Monday.

This ordinance interferes with a time-honored religious custom among some branches of the Jewish faith, who bury their dead the same day they die, and not later than the next day if they die late in the day. They do this for both religious and sanitary purposes. Why should a Jew or a seventh-day Sabbatarian be denied the privilege of burying his dead on Sunday any more than a Sunday observer should be denied the privilege of burying his dead on Saturday?

If the Ministerial Association of Lincoln wished to be relieved from Sunday funeral services, all that would have been necessary to escape such responsibility would be a refusal on their own part to take on themselves the responsibility. It is not necessary, every time a minister wants to escape a responsibility,

to request the legislature to pass a law and make it unlawful for anybody else to assume the responsibility. Suppose a number of ministers do not want to conduct prayer meetings on Wednesday evenings during the summer months, as is the case in many churches today, and they should go to the city council or the State legislature and request it to pass a law making it unlawful for any churches to conduct prayer meetings on Wednesday nights during the summer months, simply because they do not want to take on this extra responsibility, and they do not want any other minister to hold prayer meetings for fear some of their flock might wander into another fold; would that be a proper function for the civil authorities to assume?

Many preachers today are too indolent to assume church responsibilities and discipline, and want to shift the responsibility of church regulations and discipline concerning their own members upon the shoulders of the state. Sunday observance is a church dogma and regulation which should be enforced by a church discipline upon its own members, but should never be enforced by the civil authorities upon the citizens of the state.

It may be of interest to know that the Lincoln authorities and preachers are going back to Puritan times in forbidding Sunday funerals. An early Massachusetts Sunday blue law states:

"No funeral shall be attended on the Lord's day or evening following, except in extraordinary cases where the corpse by reason of the excessive heat of the season may prove offensive if not buried, or for some such like reason. . . . And whoever shall presume to permit and direct any funeral on the Lord's day . . . shall forfeit and pay the sum of forty shillings; and every gravedigger or sexton that shall by himself or order be any ways assisting at any funeral, contrary to this act, shall forfeit and pay the sum of twenty shillings."—*Massachusetts Bay Acts and Laws, 1692-1739. Printed by B. Green, Boston, 1726, pp. 380, 381. (Passed at a Great and General Court or Assembly held at Boston, November 7, 1716.)*

It is the studied plan of some of the preachers to Puritanize America.

Where they are strong enough numerically and politically, these preachers take advantage of the opportunity to enact their religious ideas of proper Sunday observance into civil law, and then wonder why they are losing their influence and prestige with the public.

C. S. L.



Lutherans Refuse Co-operation With Lord's Day Alliance

ACCORDING to an Associated Press dispatch under date of June 18, the Minnesota District of the American Lutheran Church at its convention held at St. Paul, Minnesota, went on record as opposing Sunday blue laws. Its stand was expressed in a resolution adopted unanimously, asserting the church "will not co-operate with the Lord's Day Alliance either financially or in any other way in obtaining social or moral reform through legislation."

The Lord's Day Alliance is a religious organization which seeks the financial and moral backing of church organizations in behalf of stricter Sunday observance laws, and opposes all secularization of Sunday as a religious institution. It seeks to prevent any further progress in the direction of religious liberty or in repealing religious laws. It seeks to Puritanize America.

We congratulate the Lutherans of Minnesota on their clear conception of the true ideals and mission of the Christian church, in refusing to join a combination of churches to bring pressure to bear upon the civil authorities to enact and enforce Sunday observance legislation under the pretense of social and moral reforms. The church as such has no business in politics, and should refrain from attempts to enact its religious ideas into civil statutes to be enforced by the civil magistrates upon all dissenters and nonconformists.

If more churches would take a similar attitude of nonparticipation in the enactment and enforcement of Sunday blue laws, and would refuse to give

financial aid and moral support to the Lord's Day Alliance, its un-American and unchristian work would soon come to naught, and go the way all legal religions have gone in the past.

C. S. L.



Liberty and Law

IF Patrick Henry had been asked to define liberty by the particular restraints which he found more grievous to be borne than death itself, he would doubtless have named such as those which a few months later were recited in the Declaration of Independence. Yet while the specific complaints were laid against "a prince whose character was marked by any act which may define a tyrant," there was no clear definition of the liberty which, second to life itself, was declared to be the inalienable right with which the Creator endowed all men.

The Bill of Rights gives assurance to the individual of the preservation of his liberty, but it does not define the liberty it promises. Herein lies the cause of much strife and the basis of marked differences of opinion.

Somewhere the line must be drawn, for liberty is in the most literal sense the negation of law, law being restraint and the absence of all restraint anarchy. To fix the line which will give both the individual and the group scope and opportunity for harmonious development, is the overshadowing problem of liberty and law.

Lawmakers have yet to learn to consider personal liberty when protecting public rights and to consider public rights when protecting personal liberty. To be good legislation, laws must offend neither.—*Colorado Springs Gazette, quoted in the Denver Democrat of October 24, 1931.*



FREEDOM of opinion and the right to express it, is not limited to any class, no matter how popular or unpopular.

Father Seeks Nullification of Daughter's Baptism

A FATHER in Oregon is seeking legal means whereby he can nullify the baptism of his daughter, claiming she was baptized contrary to his orders. This is a new and strange proposal. Parents can in some States legally nullify the marriage contract of their children, provided they are minors and entered into the marriage without their consent. Baptism is not a civil contract, but a religious covenant between a single individual and his God, which neither parents nor civil authorities can nullify or make void.

Christ said that the little children were not to be forbidden to come to Him. Paul says that children should obey their parents "in the Lord." But parents cannot decide matters of faith and conscience for their children. Neither can the State in justice decide matters of religion and conscience for anybody. Every child, no matter what color, size, or age, that comes to the years of accountability for his faith and religious conduct, may decide to accept the provisions of salvation from sin upon his own responsibility.

After a person has heard the gospel message of deliverance from the bondage of sin through the death, burial, and resurrection of Jesus Christ, and being convinced that baptism by immersion is the Scriptural form of baptism, signifying the likeness of the death, burial, and resurrection of Christ, decides that he wants to follow his Lord in this solemn ordinance, who has the right to say him nay? Or if he desires to be sprinkled instead of immersed, who has the right to interfere? No power on earth has such a right. The conscience of the individual is supreme in this matter.

Only the individual himself can nullify and make void the covenant of baptism, by renouncing his faith in God and crucifying afresh the Son of God by a willful rejection of the provisions of His grace.

Some people want to regulate everything by law. Some want to enforce religious obligations by civil law in harmony with their notions; others want to nullify and make void by court action every religious idea that runs counter to theirs. Religious liberty is a very rare article, and is seldom found among religious zealots.

C. S. L.



China Grants Religious Liberty to All

THE republic of China has recently adopted a new constitution, and the sovereignty of the "unified republic" is vested in the people as a whole. The new constitution of China grants equality to all citizens before the law, regardless of sex, race, religion, or caste, and the various political divisions of the unified republic are to enjoy autonomy, and the rights of election, initiative, recall, and referendum. All persons are to have full liberty of speech and publication, unrestricted, "except in accordance with law." All children are to receive free secular education, separated from all religious establishments.

Another triumph of Jeffersonian principles of civil government is reflected in the establishment of this new republic.



SOME of the most corrupt governments and corrupt eras that have ever cursed the world and disgraced Christianity, have been governments and eras wherein civil rulers made the highest profession of serving God, and wherein the church and the state were the most closely united. If one does not know, let him read the records of the past, not forgetting the terrible abuses that incited the people of France to revolt against both church and state in the latter part of the eighteenth century, and let him give special study to the private lives and crimes and vices of that illustrious pair of "Christian" emperors, Constantine and Charlemagne.

Sunday Baseball Versus Sunday Stores

THE chief of police of Easton, Maryland, on Sunday, July 24, closed up all grocery stores for the first time in many years. All of a sudden the selling of the necessities of life in a grocery store becomes a criminal offense on Sunday, when for years before, under the same law, nobody was molested by the police. The merchants are indignant at this spasmodic invasion by the police authorities, and the partial enforcement of the Sunday blue laws, and threaten to lodge complaint against Sunday baseball, which is permitted, contrary to the letter of the Sunday law.

The chief of police says that if they bring a complaint against Sunday baseball, the Sunday games and everything else will be put under the Sunday law ban. Perhaps this will be the quickest way of bringing about the repeal of this obnoxious indigo ecclesiastical law. If the Sunday law of Maryland were literally enforced, no Marylander would be permitted "to do any manner of work or labor" on Sunday. All "pastime or recreation" is forbidden, and is said "to profane the Lord's day."

The Sunday law says that "no person in this State shall sell, dispose of, barter, or if a dealer . . . give away on the Sabbath day, commonly called Sunday, any tobacco, cigars, candy, soda, or mineral waters, spirituous or fermented liquors, cordials, lager beer, wine, cider, or any other goods, wares, or merchandise whatsoever." Naturally you must infer from this Maryland Sunday law that you can legally sell or give away on any other day of the week than Sunday all the things mentioned in the above list, including "spirituous or fermented liquors, cordials, lager beer, wine, cider," etc. You certainly can sell and give away "cigars, candy, soda, or mineral waters" on every other day than Sunday.

Our Sunday laws are a hocus-pocus, hodgepodge of glaring and glittering inconsistencies. It is high time that the

State legislature take a hand in removing these antiquated religious laws from our statute books so the citizens of Maryland may enjoy the blessings of religious liberty and the right to worship or not to worship God, in harmony with the dictates of their own consciences.

C. S. L.



A Judge Warns Against Religious Legislation

BY W. E. VIDETO

JUDGE KAVANAGH, of Chicago, who has spent thirty years on the bench, utters a timely warning against the growing demand that religion be placed on a legal basis. In a recent book, "The Criminal and His Allies," he says:

"In almost every instance, when the current concept of offense had made a crime of an act which was neither atrocious nor an interference with the just rights of others, that concept was imposed by the cleric legislature, strong to regulate with savage severity the spiritual relations between man and his God. There is in all history no greater judicial tragedy of which humanity stands ashamed, than occurred when the priest, no matter what his religion, turned prosecutor. The country and the creed made little difference; power and opportunity in the cleric lawmakers were all that was needed for the burning of heretic or witch. Sacrilege and impiety are still crimes in many countries, and American legislators are continually importuned to pass laws which it is hoped will make men moral."—Page 31.

"Through all history, when religion, to maintain herself, has called on the law for aid, the result has been persecution, cruelty, and catastrophe."—Page 370.

These are not the words of a skeptic, but of one who appreciates the mighty influence of true religion in creating a respect for law and order. As he expresses it, "With a general return to the old-time reverence for Almighty God, the laws would almost enforce themselves."—Page 378.

But Judge Kavanagh sees that true piety and zeal to get religious legislation on the statute books are not synonymous. Indeed, they are generally in inverse proportion. It is because ecclesiastics have lost contact with the mighty sword

of the Spirit that they are eager to snatch up the legal sword and lay about them.

Compulsory Flag Salute and Flag Hoisting

THE order of the British Columbia Department of Education, that the Union Jack shall be saluted in all public schools once a week, with the singing of "God Save the King," has provoked a heated controversy, and occasioned a vigorous protest from respectable citizens in that province, and the outcome is watched with interest in many of the other provinces in Canada. Many of the local school boards have objected emphatically to the plan as impracticable and unnecessary.

The Vancouver *Province*, the largest paper in Western Canada, says editorially that the compulsory salute will only cheapen the flag by perfunctory observance, and that patriotism cannot be instilled into the heart by force.

While Canada has her troubles over compulsory saluting of the flag, another dispatch comes from Lima, Peru, stating that the government has issued a decree ordering that the Peruvian flag be hoisted over all churches and monasteries throughout the country on Sundays and feast days, "in order to intensify, by all possible means, a spirit of love for the fatherland." The national emblem must also "be permanently and conspicuously placed beside the high altar every day of the year," as a further incentive to patriotism.

In a country where there is a union of church and state, one would naturally expect such a coalition between church and state, and the employment of force to inculcate religion as well as patriotism. But in a country where the church and state are completely separated and religious freedom is regarded as an inalienable right, such a procedure is highly incongruous as well as distasteful to liberty-loving citizens.

C. S. L.

America's Greatest Enemies

THE worst enemies of our principles of civil and religious liberty upon which the American government was founded, are not the bush-headed, be-whiskered Bolsheviks," writes J. M. Boyce, in the Memphis (Tenn.) *Press Scimitar*, but, continues the writer, "the most dangerous enemies of our liberties, our country, and our government, are those claiming to be ambassadors of the Christ of the Bible, yet who, with treacherous hand and diabolical purpose, reach back into the black and bloody caverns of the Middle Ages for devilish pick and hellish shovel to dig the grave and place therein through the medium of Sunday laws, the immortal principles enunciated by the founding fathers in the Declaration of Independence and the Constitution of the United States. In effect they would consign to the lonely tomb of oblivion that priceless privilege granted by the Creator Himself to man, the right to choose for himself in matters of conscience."

Oregon Wipes Slate Clean

AFTER the people of Oregon, by the referendum in the general election in 1916, repudiated all Sunday laws by more than 32,000 majority, a few towns passed Sunday ordinances closing theaters and motion pictures on Sunday. But on May 27, Newberg, the last of these Oregon towns, repealed its Sunday closing ordinance of motion pictures, so Oregon now has a clean slate, with the exception of a Sunday closing barber law which the secretary of state forgot to place upon the public referendum in 1916.

OURS is a government of the majority, but the majority can rule rightfully only within the provisions of the Constitution. To override the Constitution is tyranny.

News and Comment

THE Ministerial Association of Bradford, Pennsylvania, has caused the arrest of theater owners for many Sundays. The theater men pay their fines, but operate every Sunday because other theaters in other towns in the same county are not molested. The prosecuting attorney says he acts only when and where complaints are made.



In an effort to stop the showing of Sunday movies at Canton, Pennsylvania, the district attorney threatened to cause the arrest, not only of the operators, but of those who attended the shows, if the practice of going to shows on Sunday is continued. The clergy of the town are backing up the attorney ostensibly for the purpose of getting their members to go to church instead of the shows on Sunday. Why not try the same scheme to increase the attendance at prayer meetings on Wednesday evenings? How long will the lawmakers of Pennsylvania allow themselves to be dominated by the clergymen in religious matters?



RECENTLY the city council of Newberg, Oregon, granted a public referendum on the question of operating theaters on Sunday. The referendum allows the theater to operate every day of the week, the same as do the State laws of Oregon. The people of Oregon not only believe in religious liberty, but in the practice of the same.



UNDER a Sunday law passed recently by the city council of Flint, Michigan, a mother cannot buy her baby a bottle of milk on Sunday, yet an older daughter of the family can dance all day Sunday at an entertainment resort. Sunday laws are the most inconsistent laws on our civil statute books today. Religion by law is always inconsistent.

JOSEPH DER GUARDIS was arrested and tried before the court in Baltimore, Maryland, for selling Bibles on Sunday. The magistrate informed him that it was illegal to sell Bibles on Sunday in Maryland. Mr. Der Guardis said to the magistrate: "The Lord has given me permission to sell the Holy Book on Sunday." The magistrate retorted: "If you want to sell it, do it on week days, not on Sunday." That is exalting Sunday above the Bible, and denying freedom of conscience in religious matters. Yet Maryland boasts of being among the first States that recognized freedom of conscience in religious concerns. Baltimore authorities allow the sale of tickets to a baseball game or a motion picture show on Sunday, but make it illegal to sell Bibles on the same day.



"THE blue law advocates fain would make Sunday a day of arrest," says the New York *Telegraph*, instead of a day of rest.



CHURCH coercion of religious obligations and ecclesiastical meddling in politics has always been the distinguishing sign of spiritual apostasy.



THE city of Albany, New York, recently passed an ordinance allowing motion picture shows to operate on Sunday. Under the New York statutes any city may pass an ordinance repealing the Sunday laws of the State.



THE test put by the moderator to every candidate for the Presbyterian ministry used to be: "Sir, are you willing to be saved by consenting to be damned for the glory of God?"

"No," replied one candidate, who afterward became a noted Congregational preacher in Brooklyn, "Mr. Moderator, but I am perfectly willing that you should be."

Sparks From the Editor's Anvil

RELIGIOUS legislation is a bad substitute for religious education.

THERE is no substitute for wisdom. The next best thing to it is silence.

THE pulpit is degraded when it is transformed into a political forum.

THE fellow that goes up in the air always comes back to earth again.

THE sole mission of the political preacher is to regulate the affairs of others.

AN age of religious bigotry and intolerance is marked with myriads of martyr graves.

A RELIGIOUS dogma that cannot save itself from perishing without civil support in law, is not worth saving.

THE denomination which employs the carnal sword is denominated "the synagogue of Satan" in the Apocalypse.

THE legal religionist thinks that conscience is made of putty, and can be battered into shape by the policeman's baton.

BIGOTRY says, "See things as I see them;" but Wisdom says, "Let every one be fully persuaded in his own mind."

A MAN'S religion that blazes brightly in public, but burns dimly in the home, is destined to share the hypocrite's reward.

No man can set up a standard of religion that will suit every conscience, any more than he can make a shoe that will fit every foot.

SOME people have a wheelbarrow religion—it never moves unless some one pushes it, and it upsets every time it strikes a snag.

A FELLOW says, "There is loose thinking" when some one disagrees with him; but it is the other fellow who is always guilty of doing the "loose thinking."

THE man who wants to get rid of the Sabbath because it is ancient, to be consistent ought to reject the sunshine.

A REFORMER who seeks to make people good by law is one who works with great earnestness at the right thing in the wrong way.

A RELIGIOUS hypocrite is a spiritual chameleon capable of performing stunts with his religion and shooting out his tongue at great length.



Worth-While Sayings

FOR what avail the plow or sail
Or land or life, if freedom fail!

—Selected.



AMERICA is God's last best national effort in behalf of the human race.—*Ralph Waldo Emerson (Congressional Record, Dec. 21, 1926, p. 890).*



Inalienable Rights

ONE cannot grant a thing which is already possessed by the intended grantee.—*U. S. vs. Lanza, 260 U. S., 377; State vs. Gauthier, 121 Maine, 522; 96 Conn., 130; 113 Atl., 316.*



THE day is not distant, and it may be very near, when we shall all have to fight the battle of the Reformation over again.—*Sir Robert Peel, of England, about 1840.* This prophecy is now being fulfilled.



I WILL take no man's liberty of judgment from him; neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian. I will love no man the less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully persuaded that God does not, and therefore that man ought not, to require any more of any man than this.—*"Works of Wm. Chillingworth," M. A., Vol. II, p. 411.*



REMEMBER THE NATIONAL RED CROSS ROLL CALL
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